

Post-Colonial Approaches to Translation Studies: An Overview

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<p>Article History:</p> <p>Received: 21 Dec, 2020</p> <p>Accepted: 01 Jan, 2021</p>	<p>ABSTRACT</p> <p>In this new age, translation studies draw more interest as the trend grows. Postcolonial Theory identifies a body of thinking that is generally concerned with the political, aesthetic, technological, historical and social impact of European colonial rule across the world from the 18th to the 20th century. This study aims to spot the postcolonialism focusing on a variety of its translation approaches. It traces two parallel lines of the puzzle over translation. One of which focuses on unequal power relations between cultures, and the second one distinguishes post-colonial translation approaches by analyzing intercultural interactions in environments characterized by uneven power relations. The two lines mainly contributed to illuminate the role of power in the production and reception of translations. However, it is not clear that the post-colonial paradigm can be extended to multiple interlingual interactions with a marginal difference of power relations. Postcolonial approaches are mainly concerned with cultural translation, power, and hybridity, which are figuratively interpreted as a transition between cultures, and have had little respect for language concerns. Whereas, translation studies emphasize on the standard of translation as a linguistic observe that requires intercultural mediation.</p> <p>Key Words: Postcolonialism, European colonialism, postcolonialism in translation studies, approaches, the cultural turn, power turn, Hybridity</p>
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1. Introduction

In recent years, postcolonialism has drawn the interest of many translation scholars. While its in-depth scope is largely approximate, postcolonialism is commonly used to include studies of the history of previous colonies; studies of powerful European empires; resistance to trustee interests; and, more broadly speaking, studies of the outcome of the imbalance of power relations between colonized and beginners as well. (Mambrol, 1999, "Post-Colonial Translation: Theory and Practice"). The subsequent crossover between

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completely different modern disciplines is often seen Simon and Lefevere essays appear in the collections of post-colonial translation writings, and Simon himself has an intensive relationship with the post-colonialist Spivak (Mambrol, 1999, “Post-Colonial Translation: Theory and Practice”). Spivak's seminal article, 'The Politics of Translation,' (1999/2003), draws together feminist, post-colonialist, and post-structuralist approaches (Mambrol, 1999, “Post-Colonial Translation: Theory and Practice”). Tensions between the different approaches are highlighted with Spivak speaking out against Western feminists who want feminist literature from outside Europe to be converted into the language of power, English. Such translation, read in Spivak, is widely articulated in 'translates,' which eliminates the identity of politically less powerful people and cultures:

In the act of wholesale translation into English, there can be a betrayal of the democratic ideal into the law of the strongest. This happens when all the literature of the Third World gets translated into a sort of with-it translates so that the literature by a woman in Palestine begins to resemble, in the feel of its prose, something by a man in Taiwan. (Mambrol, 1999, “Post-Colonial Translation: Theory and Practice”).

The question posed in any reader's mind is how post-colonialism came into being. The reason is that as people travel, they carry with them their languages, their cultural traditions, and their systems of belief. Hence, their interactions with ‘others’, ultimately require some sort of translation.

Although such debates are superficial in each linguistic and cultural sphere, there should be a good deal of interest at this time in the theory and practice of translation. This interest has grown in two nominally distinct but connected areas. One of which can loosely be termed as post-colonial theory, and the other as translation studies. Both have steadily gained popularity over the last decades of the 20th century. However, significant differences in post-colonial approaches in the way translation is perceived and in the way translation terminology is being used, have triggered some students to see these areas as unfriendly to each other (Iverson, 2020). This study tracks these two distinct lines of theorizing on

translation and postcolonialism, and examines how research is actually progressing towards greater convergence between them – integration that provides promising new possibilities for each area in the long run. (Bassnett 2016, Postcolonialism and/as Translation).

2. Translation Study

The term 'translation' has several meanings. It can mean a product (translated text) or a procedure (act of translating). The 'translation process' between two different written languages includes the translation of the original text from the 'source language' (SL) to the 'target text' (TT) in a different verbal language or 'target language'(Li). Translation study means that “Language studies could be a scholarly interdisciplinary involved with the formal analysis of language, definition, and localization theory, rationalization, and implementation. Translation Studies as associate interdisciplinary borrows plenty from the various fields of analysis that facilitate translation” (Holmes, 1998).

Munday describes the translation process as "translating the original written text (source text or ST) or the original verbal language (source language or SL) into a written text (target text or TT) in a different verbal language (target language or TL)" (Holmes, 1998).

According to Oh, J.C. Catford (1965), translation may be described as replacing textual material in one language (SL) with identical textual material in another language (TL).

The 'source text' is the original document you need to translate, and the 'target text' is the actual translated document. 'Source words' refers to the number of words in the original language and 'target words' refers to the number of words in the converted document. In plain terms, the source language is the language to be translated, e.g., the source language is Urdu when it needs to be translated into English (Iverson, 2020).

3. Postcolonialism

The other major focus of the study is post-colonialism. Postcolonialism is an empirical study of the cultural history of settlement and imperialism based on the human consequences of inhabited individuals and their lands being ruled and oppressed. Postcolonialism may be an important academic examination of the history, culture, literature, and discourse of Western imperial dominance. As such, postcolonialism is a response to or deviation from colonialism in the same sense that postmodernism is a response to modernism. The word postcolonialism itself is modelled on postmodernism in which it shares some ideas and practices (Nair, 2017). The term depends on the genre, expressing certain thoughts and forms, and can be seen as a response to or deviation from exploitation in the same sense that the genre might be a reaction to modernism. (Nair, 2017).

The "post" prefix of the "post-colonial concept" has been carefully discussed, but it has never indicated that colonialism has ended. Indeed, many post-colonial concepts are concerned with the residual styles of colonial authority since the formal end of the Empire. Other kinds of post-colonial concepts are freely seeking to assume a future after colonization which has yet to come into existence (Bassnett, 1999).

Chan indicates that "postcolonialism" as a concept should be used quite widely to refer to the issue of positionality—where one position oneself in relation to current ways of viewing truth (Gouanvic, 2018). Chan considers the two positions adopted by the Chinese translation theorists and translators which refer to the cultural influences of the West. A clear tradition rejects the incorporation of Europeanized structures and expressions into the Chinese language believing that they would contribute to the eventual contamination of the language.

However, additional counter-arguments have recently demonstrated the resilience of the language. Chan illustrates how these various places are established within translation,

translation theory and cultural theory. Jointly, moreover, he reveals that these discussions take up problems pretty much the same as those involved with post - colonialism. The connection between linguistic theory, cultural theory and therefore the historical and political context of China's complex relations with the West should be understood within the context of Chinese cultural history. Chan remains vigilant to use post-colonial theory as an example though. The distinctiveness of the Chinese case forces one to revise the criteria within the postcolonial theorizing feature (Gouanvic, 2018).

Postcolonial methods were mainly concerned with cultural translation, i.e., Translation interpreted figuratively, as a transition between cultures, and had little respect for language issues. Whereas, translation studies emphasized the standard of translation as a linguistic observe requiring intercultural mediation (Hudson & Leftwich, 2014).

4. Postcolonial Translation Studies

As translation studies grew, lines of inquiry investigating the connection between gender and translation; power dynamics and translation; and economic process and translation have proliferated. The post-colonial translation emerged as an extra big line. One of the issues of post-colonial translation research, as pointed out above, is the unequal power ties between cultures and so on between languages (Susan, 2016). This has eventually resulted in a one-way traffic in translations since in the colonial period there has been a tendency for literary texts to be translated into European languages for use by European readers, essentially foreclosing the prospect of mutual exchange. Translation from European languages in this period within the core missionary activity, the Bible, and entirely new religious texts were the main translations (Bassnett, 1999). Consequently, the strategic aspects of translation here are put into bold relief. Maria Tymoczko, as cited in (Shamma, 2009), sees post-colonial translation theories as a means of providing "an exit from the textualized world of French criticism and a return to sensible expertise, significantly once the sensible expertise can make compelling appeals for engagement and action, as will things of peoples battling underprivileged positions" (Shamma, 2009).

The questions of engagement, action and struggle are indeed central. Since, due to their complicity in the systems of coercion, exploitation and colonial administration, issues of illustration and interaction with the opposition have gained an oppositional rebellion character. Herein, it is sometimes argued, the strengths still lie because of the shortcomings of post-colonial translation methods (Shamma, 2009).

5. Postcolonial Approaches to Translation Studies

Postcolonial approaches originated in the U.S.A. and kingdom academies in the 19th century. Source and target cultures are designed as substantially one-of-a-kind, but comparable cultural structures though have greater or less equivalent power to make and control the paintings of the translator to meet a 'goal-cultural need'."

Eighties, as a locality of an even broader surge of new and politicized fields of humanistic analysis, is notable for feminism and racism. (Ginna Wilkerson, 2013). The post-colonial principle has contributed to the system that we prefer to study texts, the manner that we tend to interpret national and global histories, and the way in which we appear to perceive the political implications of our know-how as students (Robinson, 1998). The eighties as a locality of an even bigger wave of the latest and politicized fields of humanistic inquiry, most significantly feminism and important race. (De La Garza & Ono, 2015). Despite frequent viewpoints from outside the domain (as well as within it), post-colonial approaches remain one of the core forms of human questioning that is important in the world. According to the theorizer, translation has long become a website for the perpetuation of unfair power relations between peoples, races, and languages. Totally different approaches inside cultural contexts expand the reach of translation studies and have pushed them to the next level and flourished in the nineties (Steinmetz, 2014). The eventual goal of post-colonialism is accounted for and opposing the remaining effects of colonialism on cultures (Chousein, 2013). Robert Young observes the political, social, and cultural aftereffects of decolonization by donating situations, experiences, and indication rather than investigate the abstract theory (Young, 2003).

Since many translation scholars are concerned in many respects with both theories and approaches to translation in a post-colonial context, the post-colonial translation study takes many forms. Some are based on the philosophy and experience of translation from an Indian perspective. For example, in Gayatri Spivak's essay 'Can the Subaltern Speak?' (1988) and her book 'Outside the Teaching Machine' (1993), as well as Tejaswini Niranjana's book 'Siting Translation: History, Post-Structuralism and the Colonial Context' (1992). Others take the translation of Irish literature as a subject. For example, Michael Cronin's *Translating Ireland* (1996) and Maria Tymoczko's *Translation in a 'Post-Colonial Context: Early Irish Literature in English Translation'* (1999). Likewise, several projects involving the discovery and celebration of history, both cultural and linguistic, e.g. Samia Mehrez 'Translation and Postcolonial Experience: the Francophone North African Text' (1992).

Another significant post-colonial translation movement originated from Brazil with the literary work of the de Campos brothers and later Else Vieira. Those works are regarded as 'cannibalism,' standing for the experience of colonization and translation by female translators of the Canadian project such as Sherry Sim (Routledge, 2001).

6. Cultural Turn

Distinct from post-colonial concept and practice, however parallel it might be, cultural anthropology has also been an increasingly popular form of translation terms in the last few years of the 20th century. The term 'cultural translation' has come into vogue here each as a particular way of fostering a dialogue of complicated approaches in which anthropological researchers have been entangled, as well as a form of rhetorical (and in turn, all too often easy) catch-the-serious approach to understanding more than one signaling system throughout and across cultural boundaries, wherein several differentiating elements had been at work (Bassnett & Trivedi, 2012). In 1990, Susan Bassnett and André Lefevere, two distinguished researchers of translation studies, exquisitely declared what had been a few times below the "cultural turn" of translation studies. In short, they visualized that

neither the word, nor the text, however the culture becomes the operational unit' of translation" (Lefevere & Bassnett, 2016). In modern western translation research, every cultural college, diagrammatic by Andrew Lefevere and Susan Bassnett, and polysystem college, has grown! Tamar Even-Zohar and Gideon Tory, once described the cultural level of translation and expressed their understanding of the effect and restriction of the translated text in the objective way of life and on the wider issues of context. Thus, "translating" becomes a challenge when negotiating the norms of one tradition in the phrases of another's norms (Profile, 2007). Supply and target cultures are designed as substantially one-of-a-kind; however, equal cultural structures may have greater or less equal control to create and handle the paintings of the interpreter to fulfil the goal-cultural needs.

As previously acclaimed, the cultural turn in translation studies has broadened the boundaries of analysis of translation from narrowly linguistic to socio-cultural (Bassnett, 1999). The cultural turn served the function of conveying philosophical issues back to the debate on translation which represented a straightforward break from earlier strategies of treating translation centered on decontextualized concepts of loyalty and precision (Mambrol, 1999).

Translation history research has shown, however, that translators have exploited texts for the benefit of the receiving population. Particularly, translations from non-European languages into European languages have been produced and mutual discrepancies or areas in national literary histories have been discovered. Study of the history of translation has shown, however that translators have exploited texts for the benefit of the receiving community, particularly as translations from non-European languages into European languages and jointly exposed gaps or places in national literary historiography that would be dealt with solely through recognizing the importance of translation in particular.

Spivak's work, however, is representative of cultural studies, and in particular post-colonialism has focused on translation, international and structural topics over the last couple of decades. The relation between colonialism and translation is in the center of the

argument that the translation has played a vigorous role within the established method, associating degrees in the distributive and ideologically oriented representation of the inhabited populations. (University, Purdue 1990, Post-Colonial Criticism).

A comparison that feminist theorists have drawn between the traditional male-driven interpretation of translations and the ladies, thus, has been used by the colony as a related degree imitative and inferior travel copy whose suppressed identity has been overwritten by the colonizing (Routledge, 2001).

The key accomplishment of post-colonial studies has been their discovery of the dependent relation between language and culture within the colonial context. However, they uncover Western translation practices that have been publicized, sponsored, and perpetuated by colonial enlargement (De La Garza & Ono, 2015).

In an article in 1978, the Israeli scholar Itamar Even-Zohar noted that there were times when a great deal of translation activity had taken place and different periods when extraordinarily little to nothing had been translated, and that certain cultures had been translated over others (Bassnett & Trivedi, 1999).

7. Power Turn

The "power turn" in Translation Studies links with broader studies in politics, culture and society as well as with discussions of translation and gender, post-colonial theory, and translation ethics. The core intersection of translation studies and post-colonial theory is power relations. Tejaswini Niranjana's 'Siting Translation: History, Post-Structuralism', and even the Colonial Context portrays the post-colonial picture as still scored by traveler colonialism' (Niranjana, 1992). She sees the literary translation of the discourses that 'inform the hegemonic apparatuses that belong to the philosophical system of colonial rule. Niranjana's emphasis on the approach of translation into English has generally been used by colonial power to construct a rewritten image of the 'East' that has returned to reality. It offers alternate explanations of the colonizer's imposition of

philosophical principles. They range from missionaries who run colleges for the colonized, and who worked together as linguists and translators to ethnographers who documented native language grammars. Niranjana sees all these teams as 'participating in the monumental project of assortment and codification based on the colonial power' (Niranjana 1992, p. 34). Specifically, it targets the role of translation inside this power structure:

“Translation as a observe shapes, and takes form among, the asymmetrical relations of power that operate below using. (Niranjana, 1992: 2) what is more, she goes on to criticize translation studies itself for its mostly western orientation and for 3 main failings that she sees ensuing from this” (pp. 48–9):

(1) Until recently, translation studies have not considered the issue of the power gap between entirely different languages.

(2) That the ideas underlying a lot of Western translation theory are corrupted ('its notions of text, writers, and the means which are based on a simple, naively figurative theory of language').

(3) That the 'humanistic enterprise' of translation needs to be questioned since translation into the language of western philosophy builds a conceptual picture of colonial dominance within the colonial context (Niranjana, 1992). Niranjana writes from an avowed poststructuralist viewpoint. This overlap is representative of the relationship between the different facets of cultural studies and the mechanism by which they communicate with translation studies. There is no question that these conceptualizations, original and stimulating as they are, are profoundly affected by the cultural and political contexts in which they are based. In any case, we have a colonial policy that emphasizes, as it were, discursive subjugation by translation and vocabulary.

However, one wonders if a similar strategy of resistance that Rafael and Bhabha, as cited in Shamma, (2009), would have some effect on a believing power that has little

interest in converting the settled to its own culture, but only in appropriating their land, taking their property, and exploiting it for material advantage.

Despite these difficulties, the issues of the first seminal studies are still of interest to students to explore the origins and consequences of colonial power. Even, the unorthodox feminist criticism of Spivak (e.g., Spivak 1996) is typically paired with Derrida's treatment of writing for the inscription of distinction as any supply and expression of the demand for influence with a focus on the intrinsic aggression of those inscriptions and the 'deferrals' of which are inherent in their constituent texts and narratives (Susan, 2016).

8. Hybridity

Another unique approach to post-colonial studies is their interest in hybridity. At the simplest stage, hybridity applies to any fusion of the East and West cultures. Colonial and post-colonial literature, most generally refers to colonial subjects from Asia or Africa who have sought a synthesis between eastern and western cultural qualities. For one function, Bhabha offers the associated degree mixture of definitions: (Huddart, 2006).

"Hybridity is the sign of the productivity of colonial power, its shifting forces and fixities; it's the name for the strategic reversal of the method of domination through the disclaimer. Hybridity is the reassessment of the assumption of colonial identity through the repetition of discriminatory identity effects. Hybridity is that the name of this displacement of import from image to sign that causes the dominant discourse to separate on the axis of its power to be representative, authoritative. [---] [Hybridity] isn't a third term that resolves the stress between two cultures, or the two scenes of the book [of English colonial fiction] in a very dialectical play of 'recognition'. [---] Hybridity reverses the formal method of disclaimer so the violent dislocation of the act of settlement becomes the state of colonial discourse" (Bhabha, 2006).

Chan, (2010) distinguishes hybridity into three forms of translation.

(a) Linguistic hybridity, with phenomena reminiscent of heteroglossia, creolization and code-switching. One example of linguistic conjugation is the supposed Europeanization of the Chinese language in the course of the 20th century.

(b) Cultural hybridity shall be seen in the way the translated text combines the components of each supply and target culture. Settled at the interface between two cultures, translation is the spot where components originating from various cultural backgrounds cross (Marc K. H. Chan, 2010).

(c) Generic hybridity is the product of the mixing of discourse forms. In poetry translation for example, the conventions of the target text (in terms of form of text, rhyming and metrical patterns) are usually superimposed on the supply text (Farahzad, 2013).

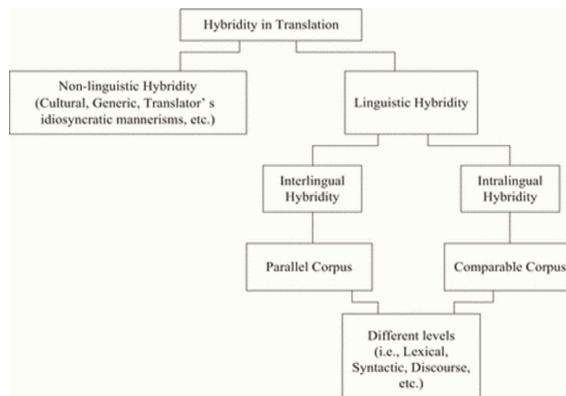


Figure 1.1 https://link.springer.com/chapter/10.1007/978-981-10-0742-2_2

Hybridity has been divided into more sub-categories: racial, literary, and religious hybridity.

1: Hybridity in race: Most East Colonial cultures have their own, localized terms to describe people of mixed ethnicity, ancestry, and the term "hybrid" is typically not used in the context of race. (In fact, this concept of victimization may be disrespectful to the people of mixed ancestry in this way) (Gouanvic, 2018).

2: Literary hybridity: what I call literary hybridity (hybridity in narrative form) is more significant than what we now prefer to remember as post-colonial literature. In part, simple trendy literary styles, such as novels and tales, are West-based writing trends, although they have been rapidly adapted by colonial writers on the African continent and Asia (the first Indian novels were being revealed within the 1860s).

3: Religious hybridity: This final subcategory of hybridity, which seems vital, partly as a consequence of faith (specifically religious conversion) is such a widespread theme in colonial and post-colonial literature.

It is such hybridity through that the previous colonial intellectuals will accomplish the relocation and reconstruction of their ethnical-based cultural identity. (Antunes et al. 2020).

9. Conclusion

Postcolonial translation studies rendered a serious contribution to translation theory, not just by their examination of real (post) colonial experiences, but also as a mode of research that might explain critical queries of identification, differentiation, and power.

Although their oppositional nature may usually have semiconductor diode for behaviors to be essentialized, their results and approaches should have analytical potential for alternative translation fields especially where (asymmetric) power relations play a process role. It seems that the greatest difficulty in this regard is to pay careful attention to the marked differences in (post)colonial contexts, while retaining a standard emphasis, cultivating decent commonality and sometimes mutual causes that unite post-colonial critics within the field of translation (Gouanvic, 2018).

Translation has been a major shaping factor in the growth of world culture, and no study of literary studies will manifest itself, even if it is not linked to translation' (Bassnett, 2016, *Postcolonialism and/as Translation*). Portrayal of the cultural change were clear enough. Thus, translation should be recognized as a literary practice central to the expansion and development of individual literature. The purpose of our essential study on post-colonial approaches to translation studies was not to invalidate all that was achieved by theorists and critics, but to highlight that the wrong theoretical structures caused-and still cause-within the theory and implementation of post-colonial translation studies (Ilo, 2006).

However, one should bear in mind that while the post structural structures used by all translation scholars listed here rely on a wide variety of translation theories and in some cases) practices. This purpose is possibly of such a positive consequence, not only in the case of literary studies and translation studies, but also in the case of long-term studies of the cultures concerned. Hence, the theoretical structures at intervals of post-colonial translation studies should be checked and if found lacking, substituted. This approach of

translation studies should be ready to carry out what Robinson (1998: 79)-dispute over linguistic equivalence in translation studies:

"Translation in its multifarious social, cultural, economic and political contexts is impossibly additional complicated a field of study than abstract linguistic equivalence (which is already complicated enough); however, the chance of maybe coming back to grasp however translation works in those contexts, however translation shapes cultures, each in and at intervals their boundaries, offers a strong motivation to pass on despite the problem of the enterprise." (Allen, D. F. 2014).

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